

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 936.—VOL. XVIII.

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## CONTENTS.

Notes by the Way.....	609
Occultism and Spiritualism.....	610
Professor Falconer's Address.....	611
'Parleying with Spirits' (F. Podmore).....	612
The S.P.R. and Eusapia Paladino.....	613
The Press Rebuked.....	614
The Misses Bangs.....	615
An Experience Meeting.....	615
M. Durrville on Animal Magnetism.....	617
Mr. G. H. Bibbings on Bible Spiritualism.....	617
Repressive Laws.....	619

## NOTES BY THE WAY.

From a pile of papers, all showing that occult subjects are receiving serious attention from 'The Press,' we select one, cut from the Chicago 'Sunday Inter Ocean.' It is a circumstantial record of 'presentiments' whose special interest centres round the fact that the testimony is given by well-known and very responsible persons, and at first hand; one of them being Mary Handford Ford, art critic and lecturer, and another an old and trusty engineer on the Illinois Central Railway; a third is a prominent citizen and good man of business in Chicago. All the narratives given by these persons are most clear and convincing. Those by the engineer are perhaps the most generally interesting, especially as they suggest that a natural faculty may be even now evolving which may be of priceless value to mankind. He says:—

'The presentiments come to me anywhere from eight to twelve hours beforehand, and I know from that time onward that something unusual is about to happen. Once when a bridge had been burned down before me, a bridge which I should have approached at a pretty good rate of speed, I was troubled for hours beforehand with a vague sense of something wrong. Then, like a flash of lightning, I saw that ruined bridge, and brought my train to a standstill. The conductor came running up, crying, 'What's the matter here?' I told him there was something wrong ahead. He knew me, and he came along until we saw the burned bridge. If I had not followed that presentiment we should all have been in the water. Dates and similar particulars I have vowed to give no more, but this and other instances have been verified many a time by curious investigators.'

Upon another occasion the same man refused to take his train over the bridge on a newly purchased road on account of a similar presentiment. The bridge, as it was shortly proved, would never have withstood the weight of the engine. 'The switch is open!' he declared at another time when the conductor on his train peremptorily demanded a reason for an unexpected stop. 'I saw it, there, ahead of us!' Sure enough, the switch was open, not enough to swing the warning red light into position, but quite enough to derail the train. With the 'second' or clairvoyant sight, Horace Seavers had seen and discovered this. In a number of instances he has saved loss of life and property in a similar manner. He says that he will always follow his presentiments, no matter how situated, as long experience has thoroughly demonstrated to him the wisdom of obeying the intuitions which sway him, coming he knows not whence.

In 'The New York Herald,' we find a long and highly displayed account of an interview with Nikola Tesla, who seems to have revelled in pouring out his confidences into the interviewer's ears. The whole report is a veritably thrilling one, and becomes soberly serious only because Tesla is said to be responsible for it. We long to quote a great deal of it, but the following must suffice:—

Mr. Tesla made the startling statement that he believed the time would come when it would be possible to bring the electrical disturbances into play by the mere exercise of the

will. 'But that time is probably far distant,' he said, 'and I only mention the fact . . . because the possibility of exciting them by mere will-power is logically in accordance with the development of the system.'

It should be remembered here that Tesla was talking about working a model of a boat in Paris, from his office in New York, without material connections.

In the United States, our friends have a liking for breaking out into 'Statements of principles.' In some cases, perhaps, the old Adam of creed-making is at the bottom of it; but, in all probability, the prevailing impulse is a serious desire to put before the world a summary of spiritual truths; and this has its uses.

One of the best of the latest statements is one by that brilliant and original thinker, Solon Lauer. It is as follows:—

1. Spiritualists unite in affirming that 'There is no death. What seems so is transition,' and they affirm that this truth is demonstrated by a vast body of phenomena occurring throughout all human history, as well as in our own midst to-day.

2. Spiritualists as a body believe that 'The infinite and eternal energy, from which all things proceed,' is Spirit, and not blind force, and that the nature of the human soul is akin to this Divine Energy. While repudiating the personal theism of the creeds, they believe that this 'Divine Spirit' is 'in all, through all, and over all'; that in this infinitely varied universe,

'All are but parts of one stupendous whole,  
Whose body nature is, and God the soul.'

3. Spiritualists inculcate a code of ethics based not upon the alleged revelations of Moses, or Jesus, or Paul, but upon the moral sense which is inherent in the human soul. They hold that all acts and thoughts have natural and inevitable consequences, which extend not only through this mortal life, but also into the life beyond; so that the soul's state, in this world and the next, is determined not by mere theological belief, not by the arbitrary decree of a personal deity, but chiefly by its own voluntary thoughts and acts.

4. Spiritualism venerates all books, sacred or secular, so far as they prove spiritually helpful and uplifting; it does not accept any book or any revelation as perfect or infallible in its teachings.

5. Spiritualism holds that true salvation is growth in character; and hence that any individual is a saviour who is supremely helpful in promoting that growth.

6. Spiritualists believe that the law of evolution, which prevails throughout all nature, prevails also with the human soul. In their philosophy eternal punishment has been supplanted by eternal progress.

This is about as harmless a creed as we have seen, but not all could accept even it. We will not specify, but there is a grave stone of stumbling in it. And that is just the worst of it. Every statement of Principles or Creed could only be true for a section. We had better steer clear of a tempting tendency. The less we solidify the better.

We observe, with very great pleasure, that Colonel Coulson, a member of the Humanitarian League, has been addressing boys at some of our large public schools, such as those at Shrewsbury, Uppingham, Rugby, Glasgow, Edinburgh, Bradford and Haileybury. This is splendid work. The following from 'Humanity' is most encouraging:—

It speaks well for both masters and boys that at each school his reception has been of the most kindly and cordial



character. That the heads of colleges and schools have no little sympathy with the movement is evident from the excellent testimonials that they have given to the lecturer.

A large number of grammar and private schools have also opened their doors, to say nothing of many high schools and private boarding schools for young ladies. At one of these last named schools the girls have recently forwarded a unanimous request to Colonel Coulson to again address them and 'not to be so short'; and a great number of public schools have Colonel Coulson's name down for a lecture, to dates extending well into the coming year.

Surely this is a very hopeful sign. Both girls and boys have shown such unmistakable interest in the movement and in the desire to lessen suffering, that we have good grounds for looking forward to a great increase, during the next generation, of workers in the cause of humanity.

The Rev. H. A. James, D.D., Headmaster of Rugby, writes:—

'Colonel Coulson gave our boys a lecture on "Manliness in our Dealings with Animals." It was humorous, interesting, and effective. It is obviously a matter of difficulty—at least before an audience of boys—to advocate any cause which seems to clash with the interests of sport, or to criticise its methods. But Colonel Coulson, while speaking his mind fearlessly, did so in a way which gave no offence and yet left a strong impression. His lecture was a powerful plea for greater consideration for animals, and not a mere tirade against taking life. He was listened to throughout with the greatest attention.'

Dr. Hodgson's famous Report on the case of Mrs. Piper appears to be producing a decided sensation in America, and far beyond the ranks of Spiritualists. Professor J. H. Hyslop, of Columbia University, for instance, has come out with a very grave statement which reveals how seriously startled he is,—as by an earthquake. He is a confessed materialist, and a disbeliever in immortality, and is, apparently, one of those who either rejected the validity of the experiments, or put them down to telepathy. But he confesses that Dr. Hodgson has cornered him. The following would be amusing if it were not so almost pathetically serious; and rightly so:—

What he insists upon is the alternative between telepathy and spirit communication. Hitherto the scientist looked at telepathy as a pre-condition of anything further, and demanded more proof for it. He has been unwilling to go as far as telepathy between living minds. But the present report completely changes the issue. It brings us to the pass where all the doubts against telepathy tell in favour of Dr. Hodgson's conclusion. Hence all who have hitherto questioned thought transference as the major premise of proof for immortality will now find themselves forced to accept it as the only hope of escape, and such an astonishing extension of it to ensure this escape that they must wonder whether further resistance to Spiritualism is worth while. That is the dilemma which is fraught with so much danger or importance, just as you please to interpret it, unless the critic can make good the charge of fraud and illusion.

I do not mean to imply that Dr. Hodgson's conclusion must be accepted; for I am not convinced that the radically sceptical position which I have for years held in regard to even the possibility of immortality is yet to be shaken, or that materialism may not still show some acrobatic elasticity in the case. But I do admit the strength of Dr. Hodgson's case, eliminating the assumption of fraud and the amazing difficulties involved in the theories necessary to escape his conclusion. The challenge is too respectable to ignore, and the consequences of a conclusion, whether affirmative or negative, too momentous to justify scientific truancy.

Helen Wilman's tells, in 'Freedom,' just the sort of dream-story which we like:—simple, puerile, useless. The dream-story which is profound, dignified, and vitally important is of not much use. 'God permitted it,' they say, 'for some great end.' But the little vagrant wonder, as purposeless as it is puzzling, presents us with the real problem. Now for Helen's story:—

One evening, (this was in California a good many years ago,) it was mentioned incidentally by one who had been to town that day, that Mr. Keezie the assessor would be out to-morrow to assess our property. I did not give the matter a second thought, but I had an absurd dream about it that night which I repeated the next morning at the breakfast table.

'I dreamed,' said I, 'that while we were at the breakfast table there came a ring at the door, and I went and opened it, and there stood a red headed man who introduced himself by saying "My name is Whitehead. Mr. Keezie is sick, and I came to assess the property."

Now, while I was telling this, the door bell was ringing, and when I had finished I went and opened it. There stood a red headed man who said, 'My name is Whitehead. Mr. Keezie is sick and I have come to assess the property.'

Foolish as this occurrence was, it is really a marvellous thing, because it points to truths no soul has ever investigated; truths the understanding of which the race has not yet grown up to.

Messrs. Gay and Bird have just published, in a neat and convenient form, a new and cheap edition of Mr. Dresser's book 'The Power of Silence: an interpretation of Life in its relation to Health and Happiness.' As we noticed the original edition, it is unnecessary to say more than that this cheap and handy edition is in every way a pleasant one, to handle and to read—an important matter just now, in these days of rigid stitching and heavy binding.

## OCCULTISM AND SPIRITISM.

Herr Max Rahn, editor of the 'Uebersinnliche Welt,' a monthly publication devoted to occultism and kindred subjects—and secretary to the Sphinx Scientific Society, as well as to that of German Occultists—has recently published a book, now before us, containing four lectures on Occultism and Spiritism, delivered to the Sphinx Society in Berlin.

In a preface, Herr Rahn says that complaints frequently reach him of the want of some brief work calculated to introduce the high and important problems of modern occultism and Spiritism to the notice of those who are beginning to take an interest in such matters, and that he therefore thinks the publication of these addresses may be acceptable and serviceable to such inquirers. He further explains that they contain nothing of an original nature, but are mainly a collection of theories and facts culled from works of the best writers on occult and psychic subjects which those who are desirous of information may not have the time or opportunity of perusing, and he hopes that to such persons this little work may be a pioneer guide, leading them on to a deeper study of questions of such high import.

The first of these essays is entitled 'The Action of Living Persons Apart from the Body,' and contains many well-authenticated instances of the phenomenon of the 'double,' as well as of what is now called 'telepathy,' or the action of mind upon mind apart from the body. In this chapter, as well as in the others, the writer introduces the names of many well-known authors, English and American, such as Wallace, Crookes, Judge Edmonds, Hare, &c., with whose works readers of 'LIGHT' will mostly be familiar, as well as those of noted German writers not so well known in England, especially those of Du Prel, Baron Hellenbach, and Zollner, whose works are well worth studying by those who have the time and opportunity. The copious extracts from these authors, as well as from the works of Aksakow, the celebrated Russian Spiritualist, will give the inquirer an insight into the theories and philosophy of these noted writers on occult subjects.

The other three chapters are especially devoted to 'Spiritism,' and include a historical survey—an account of the antagonism it has provoked from men of science and others, with the gradual progress it has made in spite of its adversaries, and a summary of the arguments for and against it.

The essays, although, of course, from the Spiritist's standpoint, are written with much moderation and common-sense, and will be very helpful, not only to beginners, but to those also who would like to know something of the spiritualistic movement in Germany, and of the views held by the many noted men of learning and science who have devoted so much of their lives to the study of that most momentous question: 'Do the so-called dead live, and can they communicate with those still on earth?' This question is answered most conclusively and convincingly in the affirmative, and this little work will be much appreciated by those who can read German, as it is not in the least tedious or prosy, and contains a vast amount of information in a small compass. It is published in pamphlet form—uniform with the 'Uebersinnliche Welt'—and contains about eighty pages. Price two and a half marks, or half-a-crown.



# SEANCES FOR SOMNAMBULISTIC AND MEDIUMISTIC PHENOMENA.

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di Hawaii.

*Translation of Address written for the International Congress  
of Spiritualists, held in London on June 19-24, 1898.*

(Concluded from page 600.)

## PART SECOND.

### CHAPTER II.—CONCLUSIONS.

1. The Countess's tendency to somnambulism.
2. The intelligence in the somnambule or mediumistic state.
3. The Countess was both a somnambule and a medium.
4. The cause of the phenomena explained—consciousness, the two human bodies, fears and suppositions, mental and unconscious dualism.
5. Effects of the sittings.
6. End.

5. As to the Countess the sittings had, later, no pathological effect on her, but immediately afterwards her temper was liable to change, more or less, according to the quality of the spirit who manifested itself; but even this slight change of humour soon ceased, as well as the torpor of the right arm, the heaviness of the eyelids, and the confused sensation in the head, which all promptly passed away. Nor was her mental or moral characteristics in any way changed, for those who saw her afterwards recognised her usual intelligences, her usual activity, and her customary abnegation of self for the benefit of others. If there was any difference at all, it was found in an increase of all her faculties.

As to myself, the séances seemed to open a new vista before my eyes, and make me discern the importance of the impending revolution in the minds of other sceptics like myself. I began to study earnestly books and reviews treating of these topics, by which study I was led more and more to see the reality of the communications obtained from the other world, and I gathered from them a conception of the ultimate destiny of man such as had never before entered my mind.

6. In these records I noted all supernormal phenomena, whether spontaneous or induced, physical or intelligent, which pass the limits of materialistic psychology, and which find their place in the department of highest ethical science (as well as in analogical, experimental, or positive science).

Still, it would be a mistake to infer that its positive side did not differ from those of other experimental sciences. As Professor Lodge says, psychical researches are more difficult to conduct than any others, inasmuch as they require a person as the principal instrument, and this person requires to be treated in a very different way from mere physical apparatus. Researches of a psychical order differ, moreover, from physical ones in regard to the will that produces them, and also as to the ordinary process of verification. Notwithstanding which, the first are no less real, no less subject to control than the second. It is necessary to ascertain the occult faculties of the person serving as an instrument.

This narrative is furthermore a record of mediumistic phenomena which may, perhaps, bring more light to bear on the occult powers of man in general. It may confirm some on the subject of truths which, so far, have remained concealed before their mind for unexplained reasons, such as might lead a prudent father to withhold the whole truth from an inexperienced son. It is a fruit which time has almost matured, a work sanctioned by conscience. Its tendencies are harmful to none; it does not destroy the pleasure of the happy, nor the faith of those who believe.

But for the good of human nature, it suggests making the best use of the present life in thought and action, since the present prepares the future, linking it to the past, as well in the individual as in families and states.

The value of this narrative is rather subjective than objective, and is accessible to everyone. So far as I am concerned, it suffices to help me in answering the first point of the question of psychology 'For, or against, Spiritism?' and if I have succeeded in making it sufficient even to one reader only, I shall hold myself more than rewarded. The subjective belief in the recorded facts finds a support in the numerous psychical researches that have been instituted by others who were not, what I am, a miserable pigmy, but giants in science, and masters amongst men, whose researches throw a marvellous light upon our knowledge of mankind and of Nature.

As stated by Dr. Alfred Wallace in Chapter XV, pp. 476-478, of his work on 'Darwinism, an Exposition of the Theory of Natural Selection,' for which the Royal Society awarded him their gold medal, the eminent naturalist and anthropologist thus states his observations and conclusions:—

'Those who admit my interpretation of the evidence now adduced—strictly scientific evidence in its appeal to facts which are clearly what ought not to be on the materialistic theory—will be able to accept the spiritual nature of man as not in any way inconsistent with the theory of evolution, but as dependent on those fundamental laws and causes which furnish the very materials for evolutions to work with. They will also be relieved from the crushing mental burthen imposed upon those who—maintaining that we, in common with the rest of Nature, are but products of the blind eternal forces of the universe, and believing also that the time must come when the sun will lose his heat and all life on the earth necessarily cease—have to contemplate a not very distant future, in which all this glorious earth—which for untold millions of years has been slowly developing forms of life and beauty, to culminate at last in man—shall be as if it had never existed; who are compelled to suppose that all the slow growths of our race struggling towards a higher life, all the agony of martyrs, all the groans of victims, all the evil and misery and undeserved suffering of the ages, all the struggles for freedom, all the efforts towards justice, all the aspirations for virtue and the well-being of humanity, shall absolutely vanish, and, "like the baseless fabric of a vision, leave not a wrack behind."

'As contrasted with this hopeless and soul-deadening belief, we, who accept the existence of a spiritual world, can look upon the universe as a grand consistent whole, adapted in all its parts to the development of spiritual beings capable of indefinite life and perfectibility. To us the whole purpose, the only *raison d'être* of the world—with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man—was the development of the human spirit in association with the human body. From the fact that the spirit of man—the man himself—is so developed, we may well believe that this is the only, or at least the best, way for its development; and we may even see in what is usually termed "evil" on the earth one of the most efficient means of its growth. For we know that the noblest faculties of man are strengthened and perfected by struggle and effort. It is by unceasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, self-reliance, and industry have become the common qualities of the northern races; it is by the battle with moral evil, in all its hydra-headed forms, that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development, are surely destined for a higher and more permanent existence. . . . We thus find that the Darwinian theory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided support to, a belief in the spiritual nature of man. It shows us how man's body may have been developed from that of a lower animal form under the law of natural selection; but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have had another origin; and for this origin we can only find an adequate cause in the unseen universe of Spirit.'

NOTE.—A full account of these séances, in which Professor C. Lombroso has expressed his great interest, will be published, in Italian, in the 'Nova Luce' (Rome), and will also be translated into German by the talented linguist, F. Feigenhaur, editor of the 'Zeitschrift für Spiritismus,' Cologne-on-Rhine.



## 'PARLEYING WITH SPIRITS.'

ADDRESS BY MR. FRANK PODMORE.

On Monday evening, the 5th inst., to a crowded audience at the Sesame Club, Dover-street, Piccadilly, Mr. Frank Podmore delivered an address entitled, 'Parleying with Spirits.'

After some introductory remarks by Mr. Waggett, who presided, Mr. Podmore commenced his address.

He began by referring to the objects for which the Psychical Research Society was founded, and then passed to a consideration of the dealings of the society with Mrs. Piper, an American lady, whom he described as one of its most interesting subjects of research. Mrs. Piper had been a medium for twelve or thirteen years; that was to say, she went into spontaneous trances, in which condition she told those who consulted her all about their deceased relations. In that respect she was very much like other mediums, but a great deal more successful.

Some years ago the Psychical Research Society took over entire control of Mrs. Piper and recorded every séance she gave. The task of controlling and recording had been entrusted to the American secretary, Dr. Richard Hodgson, who had taken every precaution against the possibility of deception. Amongst other devices adopted was that of compelling all visitors to Mrs. Piper to disguise their identity under the pseudonym of Smith. Under these circumstances it would have been very difficult for Mrs. Piper to 'get up' her facts, and by careful scrutiny Dr. Hodgson had satisfied himself that Mrs. Piper made no effort to ascertain the identity or family history of the persons who visited her. Mrs. Piper originally purported to be controlled by the spirit of a French doctor, Phinuit by name, but Mr. Podmore regarded that as an invention of Mrs. Piper's sub-conscious imagination.

Premising that Mrs. Piper went to Harvard, Cambridge (Mass.), in 1894 to stay with Professor James, Mr. Podmore read accounts of some remarkable sittings given by the medium to Professor and Mrs. Shaler, Professor Estlin Carpenter and Mrs. Carpenter, and Professor Nichols. Although in these cases the knowledge of the private affairs of each of these persons displayed by the medium was extraordinary, Mr. Podmore stated that he had not selected them as the best examples of her powers. Personally he was practically convinced that Mrs. Piper's powers were genuine, and that she had some supernormal means of information.

Dealing with the case of a young New York journalist, who died some years ago, and who is supposed to control Mrs. Piper, Mr. Podmore said that this young man, 'George Pelham,' had been during his lifetime a friend of Dr. Hodgson, who is convinced that he is in actual communication with 'George Pelham' through the mediumship of Mrs. Piper. Mr. Podmore admitted that this case had gone far to carry conviction to his own mind, not indeed necessarily of the identity of the supposed spirit but of the supernormal character of the manifestations. Some twenty persons who had known 'Pelham' in his lifetime had been to Mrs. Piper under assumed names, yet the control had recognised them all, and the character of his greetings to each had been graduated in all cases by the degree of friendship or acquaintance that had subsisted between them during his lifetime. In no single case had 'Pelham' professed to recognise any persons whom the original 'Pelham' had not known in his lifetime.

It was difficult for any of us to know the limits of a friend's circle of acquaintance, hence the improbability of Mrs. Piper being able to 'get up' her facts in this connection, and furthermore must be added the fact that 'Pelham' recognised his friends in a 'life-like' manner.

The nearest analogy to this matter of spirit control, Mr. Podmore thought, was the process of talking through a telephone. We recognised our invisible telephonic communicator both by his voice and manner of speaking and by the substance of what he said. Mrs. Piper answered admirably to both tests. She did not, indeed, reproduce the voice, but she reproduced characteristic gestures and style of speech, and gave facts known only to her interlocutor. That evidence, however, was sufficient in the case of a telephone but not in the case of a person professing to be dead. The

whole history of clairvoyance and somnambulism tended to show that the medium or sensitive reflected the thoughts, hopes, aspirations and feelings of the other persons present.

Spirit mediums were not new: they had existed any time during the last 120 years. In this connection Mr. Podmore referred to a séance held at Stockholm in 1787, the medium being the wife of a gardener, and the sitters members of the Swedish nobility. Various spirits were alleged to have communicated through the medium. As the circle was dominated by the Swedenborgian element, it was not surprising to find that the medium, under control of a supposed spirit, reproduced the characteristic Swedenborgian doctrines. Up to 1850 there was a large number of Spiritualists in Germany; but the Germans did not profess to have spirits present in the room. They made use of clairvoyants, who were in charge of 'guardian angels,' who took them on visits to the sun or the moon. But from 1848 to the present time there had been, as they knew, large numbers of mediums who would take any sum from five shillings to five guineas to give their patrons a peep-hole into the next world. In the recorded experiments with bygone mediums, it was noticeable that only the successes were recorded, the failures dropped out of sight. In one case, however, that was not true, and Mr. Podmore gave a number of recorded cases in connection with a French medium who flourished some fifty years ago, and whose powers were quoted by M. du Pôtet, at that time editor of the 'Journal du Magnétisme' in Paris. This medium, Adèle by name, was interviewed by numbers of people, to whom she gave various personal particulars and spoke to them in the name of their deceased relatives, and gave them advice and information. Judging by the cases recorded by Cahagnet, Du Pôtet and others, Adèle was a medium of exceptional gifts; but Mr. Podmore stated that he shared the opinion of Du Pôtet that her powers could all be explained by thought-transference. In fact, the records of mediumship in the past did not tend to support the claim made on behalf of Mrs. Piper that she held intercourse with the spirits of the dead. Again, the records of somnambulism at large tended to throw discredit on that claim.

The French mesmerists, when mesmerism came into vogue, believed in a universally diffused magnetic fluid. Their somnambules during a period of seventy-five years saw this universal fluid, saw the animal magnetism radiating from human beings and luminous rays of various colours surrounding almost every object in Nature. These supposed effluences, or radiations of odyllic light, were treated of in two ponderous volumes by Von Reichenbach; but it was needless to say that although such things had been believed in by nearly all students up till 1850, and were still believed in by some in France, they had absolutely no foundation in physics. No effect was produced upon the human organism by the most powerful magnets, and the whole of animal magnetism was founded on misconception. The minds of the sensitives simply reflected faithfully the ideas and pre-conceptions of their magnetisers.

Mr. Podmore drew another illustration of his point from phrenology, quoting the many recorded instances in which mesmeric subjects responded to manipulation of the supposed phrenological organs in accordance with the faculty denoted by the particular organ. He quoted Braid's account of a sensitive who under his hypnotic influence exhibited one mental phase or emotion after another, accordingly as the corresponding phrenological organ was excited to action. This was the more remarkable as Braid did not believe in phrenology; and as that 'science' was to-day wholly discredited, since it had been shown that the conformation of the brain and skull did not at all answer to the phrenological theories, we were constrained to explain the cases quoted by thought-transference.

If Mrs. Piper were the only clairvoyante in the world, then we might have been disposed to believe that she held intercourse with the spirits of the dead; but reading her case in connection with the experiments of the last 125 years, Mr. Podmore thought that it was susceptible of quite another explanation. The kind of evidence they wanted from the entranced Mrs. Piper, or her supposed inspirers, was information that was not within the knowledge of any living person. Efforts had been made in this direction by inducing persons



interested to write and seal up letters which after their death were to be deciphered by Mrs. Piper's 'control.' Only one person had died after having written such a letter, and in this case the experiment had wholly failed. Although Mrs. Piper had purported to be controlled by the writer of the letter, who gave through her a description of the contents of the communication, the letter on being opened and compared with the description was found to differ *in toto*—the spirit was entirely out of it. Still they were not entitled to draw any conclusions from a test like this. They must go on trying to get a satisfactory test, and he hoped they would ultimately succeed. (Applause.)

MISS FREER said that she was a member of the Psychical Research Society, quite unorthodox on the subject of Mrs. Piper; on that question she was very strongly on the side of Mr. Podmore. She was one of the very few people there who had seen Mrs. Piper alone. She confessed to having met that medium with a certain amount of prejudice, from one point of view. She had known many mediums, and she disliked them all. They were emotionally flabby, coarse, and irreverent, much given to inflict upon you morality of the copy-book order. Although she had been introduced to Mrs. Piper as Miss Smith, the medium at once discovered her real name. Miss Freer found that the extent of Mrs. Piper's knowledge of her was surprising. The hypothesis of thought-transference could be met by the accurate prediction of events to come; but although Mrs. Piper was singularly correct in her description of matters past and present, the few prophecies upon which she ventured in regard to Miss Freer had none of them 'come off.' Miss Freer stated that by being frequently in the company of Mrs. Piper, taking her for drives in the park, she had had excellent opportunities of arriving at a judgment regarding her normal personality. She testified that the medium had never attempted to 'pump' her for information, and, from Miss Freer's description, appeared to be a simple, inoffensive sort of woman, much more interested in domestic and sartorial matters than in her psychical gifts.

Referring to the Psychical Research Society, Miss Freer said they had investigated Mrs. Piper and discovered what they knew before, namely, that thought-transference was extremely interesting; but was it worth while to continue experiments which involved pain and suffering to others? Surely they might fix the number of experiments with Mrs. Piper, and cease when the number had been attained. Another question in regard to these matters was, had they a right to force what was not granted to them in the order of nature? Her strongest reason for objecting to the Piper experiments was the gross brutality of the whole thing. Had they a right to subject a fellow-creature to such convulsions—apparently epileptic fits—as Mrs. Piper exhibited in her trances, even for the purpose of scientific discovery? She had had Mrs. Piper at her feet in tears, begging to be saved from the kind of life she was leading. She did not think the results were at all in proportion to the suffering caused.

Some discussion followed, in which Mr. Sturdy, Dr. Lloyd Tuckey, Lady I. Margesson, Mr. McNeill, Mrs. Bessie Russell-Davies and Miss Mack Wall, amongst others, took part, but we have only space for a brief summary of this.

MR. STURDY thought that the question of the truth of spirit intercourse must be a matter of personal knowledge and conviction.

DR. TUCKEY said he had heard from Dr. Hodgson that Mrs. Piper was now in better health than before, and her trances were not now marked by the convulsive symptoms referred to by Miss Freer. He very much questioned whether any more was taken out of a medium by going into trances than by ordinary household duties.

LADY ISABELLA MARGESSON said that some time ago they had a very interesting lecture on telepathy from Dr. Stanton Coit, and on that occasion they had come to the conclusion that thought-transference was a fallacy. She thought it very curious that on the present occasion they all appeared to take it for granted that thought-transference was a fact. She suggested that thought-transference was the most unscientific explanation of Mrs. Piper that could possibly be invented.

MR. McNEILL (who was the chairman at Mr. Stanton

Coit's meeting) said he quite agreed with Lady Isabella. While it was a matter of the utmost indifference to him whether spirits existed or not, he thought the hypothesis that we could communicate with spirits was quite as well established as thought-transference.

MISS MACK WALL, as a confirmed, convinced Spiritualist, warmly championed the spiritual hypothesis as the only reasonable explanation of psychic phenomena. She denied that the temperate practice of mediumship had an injurious effect, and pointed to the remarkable career of Mr. J. J. Morse in proof of her contention.

MRS. BESSIE RUSSELL DAVIES made a spirited and caustic reply to Miss Freer's attack on mediums. She (Mrs. Davies) was a Spiritualist, and not only a Spiritualist, but one of those vulgar and degraded mediums. (Laughter.) As a medium of forty years' experience she was in a better position to speak on the subject than Mr. Podmore, who had had to gain his knowledge through the experience of others. After some further remarks on her experiences of mediumship, as disproving the contentions of Mr. Podmore and Miss Freer, Mrs. Davies narrated a case in which a signed message had been obtained from a deceased nobleman through her mediumship. Both the message and the signature were in the earthly caligraphy of the communicator, and the signature had been recognised by those members of his family to whom it had been shown. In conclusion, Mrs. Davies said she had obtained her information on these subjects at first hand, and she utterly repudiated telepathy as an explanation of spirit intercourse.

Some further remarks by Mr. Podmore followed, in the course of which he conceded the objection raised by Miss Freer that the phenomena obtained through Mrs. Piper were not strictly 'spontaneous.' He should have called the trance 'self-induced.' He also admitted Mr. McNeill's contention that the theory of thought-transference was by no means proved. Even he (Mr. Podmore), for instance, was not absolutely convinced that there was such a thing as thought-transference. He merely adopted it tentatively, as being to his mind the most reasonable explanation he had yet discovered.

The proceedings then terminated.

#### SOCIETY FOR PSYCHICAL RESEARCH.

Verily the ways of the Society for Psychical Research are beyond all comprehension. At first, with a flourish of trumpets, they declared the phenomena obtained in the presence of Eusapia Paladino to be genuine beyond dispute. Thereupon Dr. Hodgson questioned the accuracy of their judgment, so they tried again and got Mr. Maskelyne to help, with the result that they this time declared Eusapia Paladino to be a fraud. And now again the tables are turned, for at the meeting of the Society for Psychical Research, held at Westminster Town Hall, on the 9th inst., Mr. F. W. H. Myers declared his absolute conviction of the genuineness of certain phenomena which he had recently witnessed whilst sitting with Eusapia Paladino, at the house of Professor Richet in Paris. I wonder what will be the next move. A.B.C.

THE INCARNATION.—A correspondent writes: I should be grateful if, in the columns of your interesting paper, any of your readers would kindly answer the following questions: (1) At what link in the chain of evolution did man receive an immortal soul? (2) Is it conceivable from a Spiritualist's standpoint that—assuming it is in the power of an ordinary discarnate intelligence to incarnate temporarily by the aid of an ordinary medium—superior psychic force directed by supreme intelligence might be the meaning of the incarnation?—B.

WOMEN'S INTERNATIONAL PROGRESSIVE UNION.—Can our treatment of animals be justified? Decidedly not, said Mrs. Gordon, the treasurer of the Women's Progressive Union, at their monthly debate, held on Wednesday, the 7th inst., at Mowbray House. But let us not falter, said the opener, with that hideous blot vivisection. That men endowed with god-like capacities, and capable of almost Divine compassion, should be so blinded to all true conception of moral law as to think for a moment that the secrets of Nature, wrested in this manner, can be beneficial to the race, passes comprehension. Well may the Hindoos ask whether we are a nation of demons. A lively discussion ensued. Particulars of the Women's International Progressive Union can be obtained from the Hon. Sec., Middle Adrienne Veigéle, 87, Præd-street, London, W.



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SATURDAY, DECEMBER 17th, 1898.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### THE PRESS REBUKED.

We are very sorry to say that the compliments we have paid to the Press must be recalled, so far, at all events, as London is concerned. The notices of the late Experience Meeting at St. James's Hall reveal a stage of foolishness and unfairness which we hoped we had seen the last of; and we should neglect an imperative but disagreeable duty if we did not face this thing, and tell the plain truth about it; all the more because we have so gladly recognised and gratefully acknowledged any indications of a desire to be serious and decently fair.

Take the 'Daily News,' for instance. We at once acknowledged its honest attempt to give a serious, instead of the usual silly report, and of this report we said that it was creditable to the paper's discernment and good sense as an observer of the signs of the times. But, unfortunately, a leaderette was printed prominently on another page which, so far from being creditable, was distinctly discreditable. The leaderette's first sentence was this: 'The London Spiritualist Alliance is to be congratulated on an important recruit. M. De Rougemont has joined the Board; at any rate, he offered precious testimony last night to the meeting at St. James's Hall.' This short sentence contains two undeserved sneers and the same number of falsehoods. The Alliance was not responsible for M. De Rougemont's appearance. On his own responsibility he rose to speak when a general invitation was given. The writer of the 'Daily News' leaderette simply invented the statement that he was a recruit, and deliberately cooked the ugly suggestion that he had joined the Board. This is the sort of thing that degrades and poisons public life, and the editor of the 'Daily News' ought to be thoroughly ashamed of it. But he is not, apparently, as he has declined to print a friendly correction of his statement; though, after all, that may be an indication of his shame. We thank him for his sane and serious report of the meeting, but regret that he thought it necessary to atone to his readers for it by publishing a falsehood.

'The Sun,' which usually goes as far as most papers in invention, is, on this occasion, not as bad as the respectable 'Daily News.' It only says that M. De Rougemont 'has joined the London Spiritualist Alliance'—a sheer invention, and absolutely untrue. 'The Sun' people may tell us that the 'error' was excusable, as it might naturally be inferred from M. De Rougemont's presence that he was a member. But then the larkish young gentlemen who write these silly reports for the papers were also present, and they know they are not members. Why tell untruths?

The sanity and seriousness of the young man from 'The Morning Leader' may be gathered from the fact that he spells 'spirits' 'sperrits,' and writes of 'séances and sich.' We have seen that sort of thing before—a long time ago, and we honestly thought such thin and dreary fooling had long gone out of fashion. The people who indulge in it surely cannot know how they look to anyone beyond the grade of a larrakin and the tone of a cad.

That last word reminds us of another slip lying before us—lying before us in two senses. It is cut from 'The Star.' We venture to say that no Society in London could gather a more serious-minded or thoughtful audience than that which usually attends the meetings of the Spiritualist Alliance. But what does the silly fellow from 'The Star' do? In his very first paragraph he tells the world that 'the room was crowded with a fashionable mob.' (The young gentleman from 'The Chronicle' told a different lie. He suggested that there were only fifty present.) A little farther down, the vulgar 'Star' man, giving a summary of a lady's speech, says: 'A lady of mature charms began a tale,' just as though he were writing of some wretched public-house performance in his favourite haunt. Did the sub-editor of 'The Star' actually see this low contribution before it was printed? If so, we should like to know what the reputable men who own the paper think of this style of reporting. We know how difficult it is to supervise everything, and how tempting it is to put in 'spicy' copy, but surely something is due to decency, and there are social amenities that even London requires, and that even a penny-a-liner should be made to remember.

We can honestly say that we find no sort of pleasure in doing this job, any more than we find pleasure in crushing a beetle or catching a rat; but we have thoroughly made up our minds to have it out with these youngsters, until, at all events, their employers get ashamed of their tomfoolery. We can assure them that this sort of thing does us no harm; but we are genuinely interested in Press work and in the men who do it; and we do not like to see the London Press and the young fellows about it descending to the very lowest kind of third-rate American journalism. They are capable of better things.

### LONDON SPIRITUALIST ALLIANCE.

A Social Meeting of Members and Associates of the Alliance will be held at 7 for 7.30 p.m., on *Wednesday next*, December 21st, in the Banqueting Room, St. James's Hall (entrance from Regent-street)—the French Drawing Room, in which these gatherings have usually been held, not being sufficiently commodious.

Admission will be *by ticket only*. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can, on application to the Secretary of the Alliance, 110, St. Martin's-lane, W.C., have additional tickets for the use of friends on payment of 1s. 6d. each.

MRS. BESANT AND THE FIRE-WALKERS.—The Indian papers contain full details of the 'modern miracle' of walking through fire, performed at a lecture given by Mrs. Besant in Benares. On October 26th, Mrs. Besant lectured on 'Theosophy' at the house of Maharaja Sir C. Tagore, and at the close of the lecture it was announced that a Sannyasi would walk over a tank of fire, which, being prepared, three devotees danced about in the flames, and were afterwards followed by a large number of the spectators, who walked backward and forward uninjured across the flaming furnace without shoes or stockings. The scene is described at length by Mr. Hirehall Bannerjee, who witnessed the scene, and was one of those who walked through the flames.—'Westminster Gazette.'

LONDON SPIRITUALIST ALLIANCE.—A meeting of the Council was held on Monday last, when five new Members were elected and eight new Associates.



## THE MISSES BANGS.

## PROBABLE VISIT TO EUROPE.

With regard to the report on p. 591, of a remarkable séance of General Lippitt's with Miss May Bangs, it will interest your readers to know that on the occasion when I had the séance with that medium in September, reported on p. 485, I consulted her as to whether she would be inclined to visit Europe if her expenses were paid. She agreed in principle, provided that both sisters were invited. She subsequently modified these terms, and the question is now under discussion.

There are few mediums in whose presence such a variety of phenomena are manifested. The working of a typewriting machine was described in 1896, pp. 43, 75, 137; direct picture painting on p. 232; slate writing, and letter writing in ink within a gummed envelope, and the passage of one solid body through another, on p. 485, 1898. The 'Annales des Sciences Psychiques,' No. 2, 1898, gives an account by M. Moutonnier of a séance in which he obtained pencil writing within a closed envelope, into which a flower was also passed. The visit here of the Misses Bangs, if it can be brought about, would be of great interest to Spiritualists and present a new field of investigation and of psychical research. If it is found possible to arrange satisfactory terms, I would desire to transfer the matter to a committee, who would take it in hand and obtain the necessary funds.

There is, however, a matter that must be referred to, in justice to the Misses Bangs, before they come over, as otherwise it would undoubtedly be referred to afterwards and to their probable prejudice.

The 'Annales des Sciences Psychiques' published in No. 4, 1896, a similar account of my typewriting séance as that given in 'LIGHT' in the same year. On reading this account, Dr. Hodgson wrote to Dr. Dariex that 'the Sisters Bangs had been unmasked, and that the experiences in question must be considered as trickery.'\* Dr. Dariex felt constrained to publish this statement, with palliative remarks, in 'Annales,' No. 5, 1896.

Before inquiring from Miss Bangs whether she would be inclined to come to Europe, I thought it advisable to call her attention to this accusation, and to ask for her version of the circumstances on which it could be based, and give her an opportunity of refuting it if she could. She replied that the only accusation ever publicly made against her consisted in the charge of fraud advanced by Colonel Bundy, but in which he had lost his case. She offered to procure a legal copy of the judgment of acquittal, and did so, sending it to me shortly afterwards. I enclose it to the Editor herewith for public inspection.

It is only fair to the Sisters Bangs that this accusation, advanced publicly in the Press, should be met in the same way before they come over, as otherwise this matter would inevitably emerge during their visit and prejudice them.

In order to assure my position in taking action in this matter, I thought it prudent to get confirmation from the best source of information with regard to these matters in Chicago, *i.e.*, from Mr. Francis, editor of the 'Progressive Thinker,' which has taken the place of the 'Philosophical Journal' there, that journal having been transferred to San Francisco. Mr. Francis may, therefore, be said to have succeeded to the position held in Chicago by Colonel Bundy. Mr. Francis writes: 'I will state that the Bangs Sisters are regarded here as *most excellent mediums*. In their slate writing there is no chance for trickery, as the slates never for a moment leave the sitters' hands or sight. Their artistic work, spirit portraits, &c., is done under equally satisfactory conditions; no chance for fraud. I think the friends in Europe would be delighted with their mediumship. It certainly will prove highly satisfactory to them. You will, I feel, be perfectly safe to engage them.'

'J. R. FRANCIS.'

(I enclose this letter to the Editor.)

An article on similar lines to this will appear in the December number of the 'Annales des Sciences Psychiques.'

\* The report of these experiences was supported by the confirmatory statements of three witnesses, and subsequently by the independent report of a notary holding a municipal office, who was present.

in which Dr. Dariex will request such of his readers as may wish to subscribe towards the expenses of bringing over the Sisters Bangs, to notify their adhesion. It may be hoped, therefore, that by this combined effort on both sides of the Channel, sufficient funds may be raised to meet the requirements.

Students who have studied these matters for nearly twenty years, as I have, know that accusations of fraud are often carelessly made by ignorant people. I maintain, therefore, that before accusations of fraud are admitted to be *facts* entailing the condemnation of the medium, they should be verified with fully as much rigour as is exacted in the investigation of phenomena, before these are admitted to be valid.

Considering that most people are ignorant of the fact that the mental attitude of the sitters constitutes part of the conditions of a séance, and that in the presence of a medium whose sensibility is exteriorised (as is the case with physical mediums) mental suggestion entails realisation through the subject (see Ochrowski, M. de Rochas, Dr. P. Joire, Professor Boirac, and Dr. Luys), persistent mental antagonism on the part of some of the sitters may actually determine unsatisfactory phenomena. Accusations of fraud made by investigators who are untrained in the phenomena of suggestion, may therefore carry no more validity than do the descriptions of phenomena made by loose, careless, credulous investigators. Generally speaking, people of independent position in private life, whose psychic faculties are unfolded into manifestation, will not lend themselves to public examination. Mediums who consent to lend themselves to public experimentation are necessary, if we want to obtain reliable records of spirituo-psychic phenomena. The field of psychical research is of limited area, and we cannot afford to sterilise it by excluding such interesting phenomena. To seek to banish a medium permanently from the field of experimentation because of past accusations that are not affirmed to have been thoroughly sifted and firmly established, is quite unnecessary (as well as severely uncharitable), because the conditions of experimentation present in themselves all the necessary security for the verification of the validity of phenomena, and really constitute their sole guarantee.

## 'QUESTOR VITE.'

[The certificate to which our esteemed correspondent alludes may be inspected at the offices of 'LIGHT.' It shows that so far from Colonel Bundy's charge against Miss Bangs being substantiated, the Grand Jury decided that there was no case against her and threw out the bill.—ED. 'LIGHT.']

## AN EXPERIENCE MEETING.

A meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Drawing Room, St. James's Hall, on Friday evening, 2nd inst., Mr. E. DAWSON ROGERS, the President of the Alliance, being in the chair.

THE PRESIDENT, in opening the meeting, said that the proceedings would be somewhat of a departure from their usual course. The friends present would be asked to give information of any experiences of an abnormal character which they might have met with, and he appealed to those who had any such experience to narrate, to be as crisp and to the point as possible, and to confine their accounts to matters in the nature of absolute and reliable tests. They wanted evidence of physical phenomena produced under conditions where no deception was possible, or of communications dealing with matters unknown to the recipients at the time, and verified by subsequent inquiry. The meeting was the outcome of a suggestion by Mr. Page Hopps, and he would, therefore, call upon Mr. Hopps to start the proceedings by narrating some of his own experiences.

THE REV. JOHN PAGE HOPPS commenced his remarks by indicating the lines which he thought the meeting should take. They need not be anxious to restrict themselves to what were called 'great experiences.' It might be a good thing for a speaker to deal with some small and simple matter, such as might be duplicated in the experience of another. Neither was it necessary to deal solely with pleasant things; it might be useful to hear some things that



were unpleasant. They had been told that Spiritualism was of the devil. He was not one of those who took much notice of such statements. He believed it had an evil as well as a good side to it; but if it was evil in any sense, the way to conquer that evil was not to make it cryptic, not to shut it up in the dark, but to pour all the light they could upon it. As a case in point, Mr. Hopps said that he was once present at a friendly little séance with two or three of the best people he had known on this earth, and the medium, who was one of the most guileless girls imaginable, was using the planchette. The writing produced appeared to be only the most wretched scribbling, and at last he got a little impatient, and said, 'We had better stop this; can't you help us?' Under the hand of that innocent child the planchette immediately wrote, 'Oh yes, I can help you to sin!' He thought that was a very remarkable moral and spiritual test. The medium could not possibly have thought of an answer like that. It seemed to him a very serious and very emphatic test indeed. It was more than that, it was a revelation and explanation, and he would like such facts as that brought forward. Referring to experiences in automatic writing, Mr. Hopps said he frequently had specimens of automatic writing brought to him, and sometimes he found the writing uncommonly interesting from many points of view, and occasionally one might get a good deal of information from what seemed to be, on the whole, a not very useful piece of writing. Mr. Hopps concluded with an interesting account of his experiments in psychic photography with Mr. Duguid and his niece. Some of the plates used he bought in Norwood and took with him; others were bought for him by Mr. James Robertson. The latter were separately enclosed in black envelopes when bought, but the others he had himself wrapped up. Those in the black envelopes, however, were sealed up so that they could not be got at. They sat in a perfectly light room, he and Mr. Duguid holding each end of the wrapped plates. On his return to London he had taken the plates to a Norwood photographer to be developed, and had now received some of them back. In the top corner of one of them was an exceedingly subtle and beautiful ray of light with delicate pencillings. Another was full of mottled work and there was very striking evidence of an attempt to form a figure, head, body, arm, and dress. This plate had not been one of those in the black envelopes. One plate showed a clear, sharp cross nearly in the centre, while another, with a great deal of mottled work, bore a very clear figure, a little dim, but very definite and, in its way, beautiful. He wanted them to bear in mind the perfect simplicity of the conditions. The plates were his own, some of them marked in what he thought to be a subtle way, and nobody touched them until the photographer developed them for him.

The next speaker was the gentleman who has attained celebrity as 'Louis De Rougemont.' He stated that while attending a séance just prior to his departure from New Zealand, he received a communication from the departed wife of the captain of the vessel by which he was about to sail. The purport of the message was that the captain should avoid the Straits of Magellan on his homeward voyage, and the warning was duly conveyed to him by M. De Rougemont. The captain, however, treated the message with contempt, and his vessel was afterwards reported to have been lost in the Straits of Magellan, thus verifying the monition given. The narrator added that the captain, who appears to have survived the adventure, called upon him recently and acknowledged that if he had given heed to the warning he would not have lost his ship.

MR. ENMORE JONES gave some interesting reminiscences as a Spiritualist of fifty years' experience. He had seen large tables quietly rise up to the ceiling without human contact, and after remaining there a short time, quietly come down again. He had also seen a human being rise from the ground in an erect posture towards the ceiling, and that in a fully-lighted room. He had seen his accordion rise from the table in the presence of his children and others, and he had seen the keys move as it played various melodies, no visible agency manipulating it.

THE PRESIDENT confirmed the statements of Mr. Enmore Jones, and gave an account of his early investigations into the subject, when, at the house of Mr. S. C. Hall, he had met

D. D. Home, the medium, and, as a member of the Press, had been allowed every facility for testing the genuineness of the manifestations given through Mr. Home's mediumship.

MR. W. J. LUCKING gave an account of a home circle, consisting of himself, his wife, and a friend. They obtained various phenomena, but becoming dissatisfied with the progress made, they debated the advisability of increasing the number of sitters. Finding a difficulty in knowing whom to select, they were advised by a spirit communicator to 'ask dear J.' As they knew no one of the name given, they were in a state of perplexity until Mr. Lucking remembered that he had heard a lady, whom he occasionally saw on the tennis-ground, called by that name by her friends. Improbable as it seemed at the time, it was subsequently found that this lady and some of her relatives had been secretly investigating Spiritualism, but owing to the attitude of the remainder of the family, she was on the point of giving up the inquiry at the very time when Mr. Lucking's circle received the message. As Mr. Page Hopps had expressed a liking for unpleasant phenomena, Mr. Lucking narrated an experience in connection with automatic writing. A communication of this kind was interrupted by the entrance of a servant named Jane, and the words 'D—n Jane!' were written.

In reply to a question from a lady,

MR. HOPPS stated that in the experiments related by him no camera was used and the plates were not exposed.

MRS. EFFIE BATHE narrated an experience in crystal gazing. She had seen in a crystal the face of a departed friend. She had looked at it three times, on each occasion seeing the face of a different size, and the form clad in a different dress. In her own crystal Mrs. Bathe had seen a large black cross form and disappear.

MRS. LOW said she had on one occasion seen in a crystal no less than thirty-one faces, amongst them those of departed relatives, of one of whom no portrait existed. Some of the faces had appeared to move and to smile at her. At a materialising séance she had seen three materialised forms walking about the room at one time. One was that of her sister, who had kissed her and spoken to her in an audible voice. A spirit lady came wearing a long silk dress. Children also materialised, and one of them carried a living pet dog across the room.

MR. BREAKTON narrated his experiences in connection with symbolic visions. These visions were followed by messages explanatory of their inner meaning.

MR. SHEERWOOD gave an account of a spirit who on earth had been a not over-scrupulous lawyer. This visitant on one occasion gave signs of undergoing penance for past misdeeds. Subsequently he appeared to attach himself to the speaker, and was seen on one occasion listening intently to an address on Spiritualism, being apparently 'anxious to learn.'

MISS MACK WALL related how she had visited a crystal gazer, who had, on looking into a crystal, described the face of a relative of Miss Mack Wall, of whom she had lost sight. Being anxious for news of his whereabouts, she took a glove and a lock of the hair of this relative to a clairvoyant, who, on coming into contact with the objects, stated that they belonged to a person who had 'passed over.' Subsequently she heard that her friend had died on the day previous to her visiting the clairvoyant.

MISS MINCHIN narrated how, at a séance, she had seen a materialised face which she recognised as that of her brother, who was still in the flesh. Much mystified, she concluded that what she had seen was a double. Subsequently she received a message from the spirit saying that he was not H—, her living brother, as she had supposed, but F—, another brother, who had died eight years before her own birth. She was at the time quite unaware of this, but the fact was verified by her father, who added that the departed brother bore a close resemblance to the living one, hence her mistake.

MISS ROWAN VINCENT gave an interesting account of a communication received by herself and another lady while sitting together. The name and surname and address of a spirit visitant were given and also the name of a living relative of the spirit. All the particulars, although unknown to Miss Vincent and her friend at the time, were subsequently verified.



Mr. PETERS narrated with much detail an account of two art students who got on friendly terms at the National Gallery. Some years afterwards one of them, while experimenting with an instrument of the planchette type, got a message from the other stating that he had committed suicide four years previously. The statements were subsequently verified, although at the time the student who received the message could not at once recall the acquaintanceship.

Mr. BAGGALLY related some experiments in slate writing with Mr. Eglinton. At one of these the number of Mr. Baggally's watch (which he did not himself know) was written on the slate. He added some particulars of sittings with a lady medium in whose presence he had witnessed remarkable phenomena. He had tied the medium securely with tape so that she could not leave her chair, had sealed the knots and further secured them with silk thread. Yet the manifestations commenced immediately, and the knots and seals were afterwards found intact.

Mrs. BATHIE, as a member of the circle referred to, confirmed all the statements made by Mr. Baggally.

Mr. ENMORE JONES, referring to the early days of Modern Spiritualism, said he would like the friends to keep in remembrance the following names, as being those of some of the original workers in the movement: Dr. J. Smith (at one time editor of the 'Family Herald'), Dr. Ashburner, Dr. Elliotson, Dr. George Sexton, and Mrs. Kymer and her daughter Emma.

The proceedings then terminated.

#### M. DURVILLE ON ANIMAL MAGNETISM.\*

Paris was the nursery, if not the birthplace, of mesmerism, and remains its stronghold and its centre. The literature of the subject in France is now enormous, and most of us here in England have a very slight notion of the wealth of demonstration contained therein. It has also on its philosophical side a more considerable interest than might be commonly supposed.

Many readers of 'LIGHT' will learn with surprise that 'Le Journal du Magnétisme,' founded by Baron Du Potet in 1845, has continued without interruption to the present time. There is no periodical in England, or, we believe, in America, devoted to any department of psychic science which can boast this maturity. M. Du Potet edited the 'Journal' in question for nearly twenty years, and had various successors, till it passed at length under the guidance of Professor H. Durville, whose little work, the second instalment of a considerable enterprise, has occasioned this memorandum. To mention his editorial position is to give his sufficient credentials, for the organ of the Magnetic Society of France claims to have been always directed by the leaders of the science. M. Durville is otherwise known by the publication of numerous pamphlets on the bibliography of magnetism and the occult sciences, on the free exercise of medicine, on the magnet in the treatment of disease, on human polarity, and so forth. The present instalment of this, his more ambitious work, should enlist a lively interest, for it is really a very well methodised history of the subject exhibited in the lives of its chief exponents, from the magnetic speculations of Marsilius Ficinus in the fifteenth century to the procedures of Lafontaine, who, outside his own claims to consideration, will be for ever memorable in the history of hypnotic experiments, for the demonstrations given by the Swiss professor in Manchester led Braid to turn his attention to the subject, and led also to his discovery. There is, therefore, a very real historical sense in which hypnotism is a product of mesmerism.

Curiously enough, the sole reference to Braid made in this volume is the bare record that Lafontaine formed his acquaintance. The fact may be taken as evidence that mesmerism and hypnotism are distinct things in the mind of M. Durville, which was not altogether the case in the mind of the illustrious surgeon of Manchester.

A. E. WAITE.

#### BIBLE SPIRITUALISM AND MODERN SPIRITUALISM COMPARED.

*Address to the Members and Associates of the London Spiritualist Alliance, on November 18th, 1898.*

By MR. GEO. HORATIO BIBBINGS.

(Continued from page 605).

Passing on to the New Testament, I am prepared to omit from my review and comparison the life story of the Christ. This should not be taken as an admission on my part of the claim of the Athanasian Creed that the Christ of Nazara was the Very God of Very God. The discussion of this should find no entrance in our present paper. Let us, therefore, for present purposes, deal with those for whom, as New Testament characters, no claim of absolute divinity is made.

Acts i. 10.—There appeared unto the waiting crowd two men in white apparel.

Chapter ii.—We have the detailed account of Pentecostal mediumship, following upon definite conditions: 'They were all with one accord in one place.' Lord Tennyson emphasises this when he sings:—

'How pure in heart and sound in head,  
With what divine affections bold,  
Must be the man whose soul would hold  
An hour's communion with the dead.'

In this account we have rushing sound, cloven tongues of fire, and speaking in foreign tongues.

Chapter iii.—The healing of the cripple at the Beautiful Gate.

Chapter v.—Peter and John brought out of the common prison.

Chapter vii.—Stephen's dying clairvoyant vision of the angel world, and the carrying away of Philip by the spirit ten miles.

Chapter ix.—Saul's arrest by the spirit people; direct voice utterances; and the wonderful restoration of Dorcas, after life had seemingly gone from the mortal body.

Chapter x.—Cornelius' clairvoyant vision and message from the spirit-world. Peter's trance and its important reminder of the importance of little things.

Chapter xii.—The wonderful deliverance of Peter from prison bonds.

Chapter xiii.—The reference to the prophets and their position in the early Christian Church.

Chapter xiv.—The healing of the Lystrian cripple.

Chapter xvi.—The midnight shock in the Philippian prison, with the vision of the Macedonian appeal for assistance.

Chapter xviii.—The inspirational eloquence of the Jew Apollos.

Chapter xix.—The gift of prophetic mediumship in the Ephesian Church. Healing mediumship of Paul—'so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them.' The evidence of obsession by undeveloped, i.e., evil, spirits, as seen in acts of violence, leading even to bodily harm.

Chapter xxvii.—Paul, in prophetic forecast, predicts shipwreck in the voyage before him, and in the evil hour restores confidence by informing the crew of an angel visitor who in the night-watches had assured him that no lives would be lost.

Chapter xxviii.—Paul's spirit power protects him from a venomous creature—and healing mediumship again exercised to the healing of the father of Publius, the governor of Melita, and others.

The strange and almost wild imagery of John the Divine on lonely Patmos is one long and well-known story of clairvoyance and clairaudience.

All these statements, accepted by those people who prefer to be known as Christians and anti-Spiritualists, point to spirit communion. And not alone to that, but also to its practical results—to the ever blessed nearness of these two worlds. As Longfellow very beautifully says:—

'Some unseen there are, I have known such, who think  
That the two worlds—the seen and the unseen,  
The world of matter and the world of spirit—  
Are like the hemispheres upon our maps,

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

\* 'Traité Expérimental de Magnétisme.' Cours Professe à l'École de Magnétisme et de Massage. Par H. DURVILLE. Théories et Procédés. Tome I. Paris: Librairie du Magnétisme, 23, Rue Saint-Merri. 1898.



And touch each other only at a point ;  
But these two worlds are not divided thus,  
Save for the purposes of common speech ;  
They form one globe, in which the parted seas  
All flow together and are intermingled,  
While the great continents remain distinct.

While the great continents remain distinct,' says Mr. J. S. Farmer, 'The majority of Christians, who believe in the real nature of these facts, while avowing a firm belief in the real nature of these facts, as recorded in the Scriptures, also claim that the powers by which they were produced were special dispensations from God, which after awhile were withdrawn from the midst of the Christian Church. This assumption, like many others, is now cherished by Christendom, rests upon no authority, is now accompanied by not even the shadow of a proof. Spiritualists, on the other hand, contend that all things are and have been occurring in accordance with fixed and inexorable laws, and that these manifestations are no exception to the general rule. To-day we see the same laws in operation, the same powers in our midst, governed by the same conditions, identical in power and degree.'

For example, who shall doubt that among the hundreds of thousands of Spiritualists throughout the world, the univocal declaration of having seen spirit people still has truth ; sometimes not whole forms, but hands of luminous glory as real as the hand which traced the solemn warning to the debauched monarch in the banquet hall ; in fact, corresponding to 'the finger of the Lord,' as the sacred volume has it, giving always to the word 'Lord' its right interpretation.

The wonderful materialisations of William Eglinton ; the proven forms of John King, Katie King and others ; the manifestations in the home of the Theobalds ; those years of materialisations in the home of the late Rees Lewis, of Cardiff, with that prince of mediums, Mr. George Spriggs, now of Melbourne ; the spirit messengers with splendid manifesting power through Mr. E. G. Sadler, of Cardiff, who from a boy upwards has been the possessor of rare spiritual gifts ; these and numerous others give to this nineteenth century ample confirmation of ancient phenomena, and bear witness to records which, but for such confirmations, must necessarily be regarded as fiction less feasible than the De Rougemont experiences.

Then again as to trance utterances : Elisha, Ezekiel, Jeremiah, Amos, Peter, Paul and John make claim to such experiences, as I have previously been at some pains to show. But in this age of caution and insistence upon the production of facts, I see nothing, save and excepting Spiritualism and its evidences, that can possibly cause me to look back into the dim past and say to these witnesses : 'Ye stand for truth.' Trance states are known to Spiritualists. The philosophy of 'Tien' who, through my esteemed co-worker, Mr. J. J. Morse, has spoken to the world sweet messages of angel brotherhood ; the trances of Mrs. Piper, who, though normally illiterate, has been in this super-normal condition the word of the Lord to that eminent psychologist, Dr. Hodgson, forcing him from a materialistic to a spiritualistic position—these are too recent and too momentous to be easily forgotten. There are many who assert that the Spiritualist must needs use the Bible if he is to maintain his position, and thus prove his case from the Bible. This, in my judgment, is exactly the opposite of what really occurs. The trance condition—the super-imposing of the active personality of a disincarnate spirit upon the more negative incarnate spirit subject—here, and now, and commonly, forbids me to mock Ezekiel as 'a visionary, or to denounce John as a lunatic.' These trances (modern) are well-attested. As that distinguished scholar, Dr. Alfred R. Wallace, says : 'The facts of Spiritualism are as well proven as any facts the world has ever known.'

Again, as a set of phenomena, let us regard for a moment direct voices and raps. Samuel was called by the spirit, and theologians hold this up as a blessed incident to the boys and the girls of the Sunday Schools. The prophets, time after time, heard the call of the spirits—houses were shaken, &c. Is there not a well-established identity between these and the rappings heard from time to time by Spiritualists—aye, and for the matter of that, by non-Spiritualists ? The difference is, perhaps, only that of detail. The wonderful activity in this direction of the true guides of our esteemed friend, Mrs. Everitt, of Hendon, stands out

very prominently ; knocks, sometimes very faint and seemingly distant—at other times almost deafening ; voices—been as Gilad's balm to wounded souls. And throughout the world we have the testimony of spirit influence in table-moving, &c. I have it on the solemn statement of a friend, Mr. J. G. Davidson, of Nottingham, manufacturing chemist, that the influence of William Taylor, the physical medium, of Farnsworth, has been sufficiently strong to cause a very heavy table to rise several feet into the air, having upon it three heavy men, whilst strong men on either side have attempted to keep it on the floor. Surely this might be sufficient, especially when I add that this experiment was brought off in broad daylight in a Spiritualists' meeting-place. Again, Bible students, who find it no trouble to believe in the spirit levitations of Ezekiel and Philip and John the Divine, should experience no difficulty when face to face with the same class of phenomena given to the world, say, in the mediumship of D. D. Home. Witnesses of high reputation and scholarly distinction have testified to their reality. Professor Crookes relates how that in his own drawing room he had witnessed such cases, when on one occasion Home was raised without mortal agency between two and three feet from the floor. He also tells us that he had carefully examined Home when thus acted upon, passing his hands both over and under him. Surely an encouragement of evidence of this sort might do much to destroy the almost natural scepticism which looks askance at what it calls Bible unrealities. I say natural scepticism advisedly. Reason demands that for extraordinary events extraordinary testimony shall be forthcoming. If a man were to come to me at this moment and tell me that yonder in busy Piccadilly he had seen a man walking along the street, I should not be for one moment inclined to dispute the statement. But were that man to come in and tell me that he had just seen a man flying over some of these tall London houses, I should at once conclude that his story was taller than the houses, unless he were prepared to offer me some definite testimony in proof thereof.

Reasoning thus, and, I venture to say, reasoning consistently, I sympathise with this natural scepticism to which I have referred. Ezekiel may have been carried by spirits, but unless some modern Ezekiel is likewise dealt with, men have a right to say that the past, being uncorroborated, must necessarily be taken *cum grano salis*, and a big grain at that. The Rev. H. R. Haweis thinks likewise when he declares : 'The attitude of orthodoxy towards Modern Spiritualism is unsatisfactory, and I will tell you why. It professes belief in every kind of manifestation recorded in the Bible, but absolutely refuses to believe in such manifestations when they occur outside the covers of that book.' 'The possible of yesterday cannot become the impossible of to-day, though we gladly admit that the seeming impossible of to-day becomes the glorious real of to-morrow. What has been may find repetition, always excepting the thralldom of ignorance that becomes steadily more and more remote. To disprove these phenomena it would have to be demonstrated to an absolute conclusion, leaving 'no probable, possible manner of doubt, no possible doubt whatever', that either there was no present need of kindred manifestations, or that the power to produce the same is no longer available, or that the mediums for such manifestations are no longer in existence. But can either hypothesis be sustained ? If the early Church struggling against the powers of Paganism had need of external evidences to support its claims, surely the need is no less to-day, when materialism has levelled to the ground many an altar erected in the name of a faulty tradition. Such facts as built up this new faith may be fitly employed to sustain that faith when sorely tried by merciless foes. The last two suggestions in this chain of reasoning are sufficiently weak *per se* to become auto-destructive.

Again, how in our childhood days we lingered over the story of the faithful three who passed through the fiery furnace without harm. How we seemed to shrink as we read the details of the case. And yet how keenly alive to the possibility of all this we have become when D. D. Home, by medial power, sometimes not only resisted the natural action of fire himself, but helped others to do so also. The experiences of the late Mr. S. C. Hall with this medium



were very fine; and the accuracy of Mr. Hall's observation is made clear in the similar experiences of Sir William Crookes. I have also carefully examined into this form of mediumship, and in some instances the results have been quite satisfactory. The Prophet Joel, looking down through the vista of the ages with prophetic vision, truly wrote: 'And it shall come to pass I will pour out my spirit upon all flesh, saith the Lord. Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.' And yet if any young man professes to see visions to-day he is denounced as either a fool or a knave.

Again, in 2 Chronicles xxviii., we find spirit writing, David himself being the medium for the same. 'All this,' said David, 'the Lord made me understand in writing by his hand upon me.' Again, as to healing mediumship; in several instances in both Old and New Testaments we find some very wonderful cures recorded—the prophet and the boy; the cleansing of Naaman the leper; the curing of the beggar at the Temple gate.

To those of us who have been compelled from time to time to look upon disease, how refreshing are such cases. How many times, when some baffling disease has caused us to despair of the life of a dear one, have we longed for the magnetic touch of a Christ or of a Paul? Our heterodoxy, or rather our supposed heterodoxy, has never destroyed the psychological influence of those grand lines:—

'Thy touch hath still its ancient power,  
No word from Thee can fruitless fall—  
Here in this solemn evening hour,  
And in Thy mercy, heal us all.'

And yet healers crowned with rich measures of power from on high are not unknown to-day. Said the Nazarene: 'These signs and wonders shall follow all that believe in My name. In My name they shall heal the sick.'

This, I claim, is being done in the name of Truth—in the name of humanity. I will not enter fully into details. I cannot, however, forget such healers as Dr. Mack, George Spriggs, and J. Moss (Gateshead). But one marvellous case comes within my experience, and in justice to the angel world and to the healer I will tell it. About eighteen months ago I was asked, during a brief stay in Cardiff, to visit a sick woman. She proved to be about forty years of age, and the most absolute cripple from rheumatism I have ever met with. Every joint stiffened, there she sat in a chair, an object of pity, unable to move hand or foot; racked with pain, and praying for death's merciful relief. Doctors had professed their inability to do anything more than relieve the pain in its acutest form. Then her case became known to a working man—a member of the Cardiff Spiritualists' Society, a Mr. Blackmore. In trance his spirit advisers undertook to make the sufferer walk again. A bold statement surely. Week by week this kind brother has gone with a few kindred souls to the sufferer's house. Laying on of hands and a few simple specifics have constituted the treatment. With what results? Five weeks since I again visited the house. There in a chair, with a hopeful smile upon her face, sat the patient, busy sewing. She can write letters—dress herself—lift her arms above her head—or fold them behind. The knees have offered the most stubborn resistance, but little by little suppleness is increasing, and the poor helpless one of a few months ago assured me that next year, when I fulfil my next engagement at Cardiff, she hopes to make one of my audience. If only this solitary case could be advanced it should command respect, judged upon its own merits. But I might enumerate, if time permitted, and pile up a whole chapter of equally well-authenticated cases.

When I carefully survey the position, I am compelled to admit that in this realm of healing there is a vast deal of boastful pretence, chicanery, and quackery. But these in unhealthy combination only stand for what they are, and can in no wise detract from the glories of the real. As a spurious coin can hold no value, save only because its very spuriousness only exist because among them are to be found restoration and new vigour. I am not anxious to make converts to Spiritualism. But convinced, as I am, that those who have not as yet accepted its facts are the losers thereby, I am anxious that none shall thus suffer loss without one John the Baptist to be to them as 'a voice crying in the wilderness.'

Personally I am not barded with any anxiety to prove that the phenomena of Bible Spiritualism are facts. But I am anxious that admirers of those phenomena should not, by their rabid antagonism to Modern Spiritualism, stultify their position, and thus themselves stand for object lessons in warped intelligences. I am more anxious to establish a truth than to lend support to any 'ism'; and I would not glorify any one of the world's Christs, at the expense of every other Christ. I would not be spending my time crying 'Impossible! Impossible!' Nor would I be guilty of facing facts, and then, by misinterpretations thereof, destroy their value.

Summarised, my position is this: The Bible is before me. It is a wonderful book. It contains the world's grandest epic poem, and it reveals a character whose matchless personality has made the world brighter and better. Its pages are full of spirit people, intelligent, active, and exceedingly human. Working through mediums, these incarnate beings have overcome physical difficulties, and succeeded in showing how very little after all we really know about matter. Upon this record of spirit communion the Church still relies; points proudly to the majesty of its transfiguration upon the woody slopes of Hebron, or demands attention by the dramatic wonders of burning bush and pillar of cloud. I, regarding life as it is,—this throbbing, bursting, busy nineteenth century life—find that the thing that was, is the thing that now is. I find in man all that the ages claim was ever found in him. I find phenomena indicating force—and intelligent force; and, wherever the message is sweetest, purest, and clearest, the intelligence denies that it is but a subtle mind play, and persistently claims that it is incarnate spirit. Then I want these facts. I want them in orderly arrangement and externalisation. I want the benefit, the whole benefit arising from a knowledge thereof, because experience forces it upon me that knowledge is always power, and ignorance always weakness. I may not grasp but a portion, but that portion shall be better than no portion; whilst in the round of eternal progression I may hope to add to my faith, knowledge.

In this vast subject there is always room for manifold speculations and different theories. I shrink not because of this. I would have it so. I would become strong through toil—not by song. I would gather rich trophies from the battlefields of thought, until the darkened glass has been left behind, until the thought has produced and created ideals. I know not the time of the Eternal Being. The mystery and riddle and enigma are with me; His plans are faultless. With the poet I sing:—

'I see my way, as birds their trackless way;  
Unless God sends His fireballs, stifling heat, and snow,  
In His good time I shall arrive.  
He guides me and the bird.  
I shall arrive.'

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

### Repressive Laws.

SIR, 'Spectator' and Mr. B. Harris in your last issue have asked for still more definite proofs of my contentions, in 'LIGHT' of November 21th. I can only emphasise what has already been stated and is known by many observers to exist, and which can never be the lofty Spiritualism taught in the columns of 'LIGHT' and the 'Two Worlds,' and the large number of organisations indicated, for example, in 'Hazel's Annual for 1899.' I further expressed my opinion—without dogmatism—that if such flourish under legal control, what might be the state of things if such laws were abrogated? I for one hold Spiritualism to be an attested science. Can I, then, be wrong in denominating it equally an unethical influx? If so, what necessity for our well-conducted journals and platforms, and I will add the occasional pure and lofty ideas expressed by our cultured advocates—abnormally and otherwise? In the minds of thoughtful adherents, such must be incompatible with mere fortune-telling. Furthermore, at the worst the repressive law is almost obsolete, at any rate



negative, and to-day bears small relationship to its sixteenth century application. If Spiritualism became truly spiritual its exaltation would logically exclude the slightest legal interference, and such chiefly was the claim I propounded in my strictures. However, Mr. Harris demands plain statements. To oblige, I send two examples, one from the United States, the other nearer home, both attested cases. One was supplied to me by a lady Spiritualist, the other I copied only last week from the Newcastle Press; and of such I maintain that they ought never to be associated with what is known to us as Spiritualism.

Newcastle.

W. H. ROBINSON.

[The 'examples' sent to us by Mr. Robinson are too long for quotation. It is sufficient to say that they are cases of vulgar attempts at fortune-telling by dishonest mediums, or, more probably, fraudulent pretenders, in regard to whom we ought to be grateful for any means that can be suggested for keeping them out of all connection with our movement. The question is, how this very desirable end can be most successfully accomplished.—Ed. 'LIGHT.']

#### Psychic Photography.

SIR,—There was a slight error in my description of holding the plates, as given at the recent 'Experience Meeting.' The plates were not held by the ends, but each one, on being experimented with, was placed on an open hand, the experimenter's other hand being put right over it. The second experimenter then put his hands above and below the other experimenter's hands. The plate was so held for about fifteen minutes. Of course it had to be excluded from light until developed in the dark room. Before finally wrapping up the plates for the experiments, they could and should be marked. I marked mine,—except those already sealed in black envelopes. In any further experiments, I shall first open these in a dark room, mark them, and rewrap them; and it is very important, in a series of experiments, that any plates used should be marked specially for each experiment.

J. PAGE HOPPS.

#### Help for Great Yarmouth.

SIR,—Will you kindly draw the attention of your readers to our great need for the propagation of Spiritualism in this town of Great Yarmouth? There are many people here already who are Spiritualists, but they are sheep without a shepherd; and many more would join the ranks but for the want of organisation.

Perhaps, if you will publish this request, we might have a revival. Could not a good speaker, one who loves the cause, come down here and conduct a meeting in our Town Hall, the Friendly Society's Hall, or some other building? I am sure the seed thus sown would bring forth abundantly; and this is just about the right season to commence anything of this kind.

Trusting that some good brother will take pity on us and show us a light on this, at present, dark path.

'NEMO.'

[Any communication addressed to 'Nemo,' care of 'LIGHT,' will be at once forwarded.—Ed. 'LIGHT.']

#### SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading, 'Progress and Retrogression in Christian Bodies.' Mr. Branchley ably dealt with 'Objections to Spiritualism.' Mrs. Branchley gave convincing clairvoyance. Next Sunday, at 7 p.m., Mr. Dalley, trance address; Thursday, at 8 p.m., circle for members only; medium, Mrs. Branchley.—C. D. CATTO.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD (end of the passage).—On Sunday morning last the subject considered was 'The Brain as the Organ of the Mind.' In the evening Mr. Jones presided, and gave a reading on 'Spiritual Gifts' from Mrs. Tappen's discourses. Messrs. Hewitt, Bailey and others spoke on 'Thought,' and 'Suicide.' Mrs. Jones was controlled by a suicide pleading for sympathy, a most affecting and instructive lesson. Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday, at 8 p.m.—T.B.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—Drawing room meeting last Sunday evening. Miss F. Porter gave a stirring inspirational address, followed by successful clairvoyance. Mrs. Sherwood rendered very effectively, 'Flight of Ages' and 'Far away where Angels dwell.' Next Sunday, at 7 p.m., Mrs. Mason, trance address and clairvoyance. Mr. Austin Herbert will sing 'Holy City' and 'In passionate surrender.'—W.S.S.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—In the unavoidable absence of Mr. Sherwood, Mr. Whyte ('Evangel') kindly delivered one of his eloquent addresses, in which he demonstrated the foolishness of some of the objections to Spiritualism set forth in a tract issued by an anti-Spiritualist organisation. Our president (Mr. Kinsman) conveyed to Mr. Whyte the hearty thanks of the society for his timely help.—O.H.

LIVERPOOL SPIRITUAL EVIDENCE SOCIETY.—The work under the auspices of this society still continues to be carried on vigorously at Phoenix Hall, Low Hill, the membership of late increasing weekly. Although essentially a week-night society, the large attendance at the various meetings testifies to the need of capable speakers and workers in all departments. On alternate Monday evenings meetings are held exclusively for the benefit of members. On Wednesday evenings the usual service is conducted. On Thursdays a public circle is held. The annual business meeting will be held early in January, when the election of office-bearers and other important business will be transacted.—W. H. A.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—Last Sunday Mr. Bullen, in a very interesting address, dealt with 'Old Thoughts regarded by the Light of Spiritualism.' Mrs. Boddington occupied the chair, and songs were sung by Mrs. Gould, Mrs. Murrell, and Miss Pierpoint. The usual circle followed. In Battersea Park a satisfactory meeting was conducted by Mrs. Boddington and Mr. Adams. Next Sunday, at 7 p.m., Mr. King. Friday, at 8 p.m., discussion meeting, 'Christian Spiritualism,' Mr. H. Boddington. Thursday, at 8 p.m., developing class. Saturday, at 8 p.m., social meeting.—H.P.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our morning circle was well attended. In the evening Mr. W. E. Long was able to preside, and delivered an address on 'Second Death,' which proved a revelation to most who were present. At the meeting of members held after the usual meeting, Mr. Long read a report of the work of the mission during the past month, which proved the most successful since its establishment, and the report for the year will show that the mission has doubled itself during that time. On Sunday next, public circle, at 11 a.m.; children's Lyceum, at 3 p.m.; lending library, at 6 p.m.; evening service, at 6.30 p.m., Mr. W. E. Long, 'Pentecostal Gifts.' On January 2nd, New Year's social party; tickets, 1s. each.—VERAX.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N. (near Alexander Theatre).—The entertainment and dance held at the above hall on the 7th inst. brought together about one hundred and thirty friends, and was a great success. The name of Madame Nellie Cope, who contributed two solos, should be especially mentioned, as having on numerous occasions placed her kind services at our disposal. The committee wish to record their sense of gratitude to the many members of the Marylebone Association for their unstinted sympathy and assistance given on many occasions since the opening of the society. Mr. Cooper (Vice-President Marylebone Association) gave an excellent address on Sunday last, which was followed by clairvoyant descriptions by Mr. J. A. White, all of which were recognised. We trust to have Mr. Cooper with us again shortly. Next Sunday, clairvoyance by Miss MacCreadie; Monday, at 8 p.m., circle for members, at 51, Bouverie-road; and Thursday, at 8 p.m., at 59, Barratt's-grove. Papers on sale.—A.C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Preparations had been made for another large meeting at these Rooms, on Sunday evening last, when Miss MacCreadie occupied the platform, and at 6.45 every available seat was occupied, and there was still a large crowd outside. Miss MacCreadie, yielding to the control of her Indian guide 'Sunshine,' described twenty-two of the many spirit people present, twelve of this number being immediately recognised, and three subsequently. Then in her normal state Miss MacCreadie, who was very warmly received by the crowded audience, gave six clairvoyant descriptions, two of which were fully recognised, one being that of a suicide—a remarkable description. Mr. T. Everitt occupied the chair, and the Marylebone Association again felt sure that useful service had been rendered in the propagation of Spiritualism. The workers will not easily forget the busy time experienced last Sunday evening, but the success of these meetings is indeed gratifying. Next Sunday, at 7 p.m., Mr. G. H. Bibbings, trance address: 'Death's Oasis in Life's Desert.' Doors open at 6.30.—L.H.



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